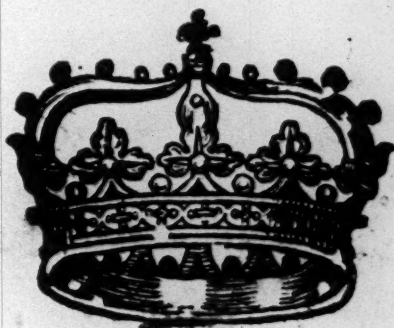


A
LOYAL TEAR
Dropt on the
VAULT
Of our late Martyred
SOVEREIGN.

IN AN
ANNIVERSARY SERMON
On the Day of His Murther.



LONDON, Printed by E. Cotes, and are to be sold by James
Collins, at the Kings head in Westminster Hall. 1667.

The STATIONERS Advertisement.

THe Author of this being averse to the Printing Sermons, a Friend of his, who by his importunity had obtained a Copy of it, sent it to me, with his desire that I would publish it. In which he was so earnest, that I could not deny him, especially he having threatned, that if I would not some body else should do it. I was loath to neglect an opportunity which I thought might help to the curing the mentioned humour in the Author, and I knew would gratifie his Friends and others. Being therefore assured by this Gentleman that he would procure me the Authors pardon for my printing this without his leave, I have adventured to do so; and I hope, when he hath perused it, I shall easily obtain the Readers.

JAMES COLLINS

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SI

A

FAST SERMON

ON THE

KINGS MARTYRDOM.

ROM. XIII. 2.

— *And they that resist shall receive to themselves
Damnation.*



S there are some *Ages* and *Times* that are more infested with unhappy influences from the *Heavens*, and noxious reeks from the *Earth*, which by poysoning the *Air*, *Roots*, and *Herbs*, propagate that deadly venome into mens bodies, that even wearies *Death*, and gluts the *Grave* with its slaughters, and was matter of our late miseries.

In like manner there are *Times* when poysonous Doctrines from the *Pulpit*, and maligne humours in the *Populace*, infect the *Publick Air*, and spread a fatal Contagion into mens *Principles* and *Manners*, which flies like *Infection*, and destroyes like the *Plague*.

P.B.

And



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And if ever Times were under *cross* and *unlucky Aspects*, if ever there were a publick Spirit of *Phrensie & mischief* in the World in any days, since the *first*; certainly this Lot is fallen upon *ours*; wherein mens *Principles* and *Practices* contend, which shall out-do the other in the degree of Evil. And 'tis hard to say which are worse, Mens actions or opinions.

We are fallen into Times, wherein among some, 'tis a piece of *Gallantry* to *defie God*, and a kind of *Wit* to be an *Atheist*; among others, 'tis *Religion* to be *Phantastick*, and *Conscience* to be *Turbulent* and *Ungovernable*. Nor have mens *Practices* come short of the *malignity* of their *Belief*; but if possible have out-done it. *Atheism* hath not rested in the *judgment*, but proceeded to all *enormities*, and *debauches*. And we had not been called to the *sad solemnity* of this Day, if *Rebellion* had slept in *Opinion*.

But alas the *venome* of the *Asp* hath swoln into *deadly Tumors*; and those *seditious Principles* have shot their *poysonous atrows* into the *vitals* of the publick *Body*. We yet feel the *smart* of those *wounds*, and the *Generations* to come will wear the *scarrs* and the *marks* of our *misery* and our *guilt*.

What is past we may *lament*, but cannot *remedy*. What we may do, and what we ought, is to *in-*
form

form our selves better of the *Duty* we owe to God, and those he hath appointed over us; and to endeavour the suppressing those principles and affections which breathed the *Plagues* that destroyed the Nation, and would again burn us up in hotter *Flames* than those. And if that *fatal Fire* which so lately prey'd upon our *Peace*, and our *Properties*, our *Religion*, and our *Government*, our *Persons* and our *Friends*, hath not yet convinced us of the evils and danger of *Resistance*; yet there is another and a greater, as certain and more *fatal*, threatned by the Apostle, *They that resist shall receive to themselves damnation.*

Which words were spoken in the dayes of *N E R O*, who besides that he was an *Heathen*, was a *Persecutor* and a *Tyrant*, and the most infamous instance in Nature; and yet this *Monster* is not excepted as to the *Tribute of Obedience*. Whereas had this been said in the dayes of such a Prince as our *C H A R L E S* the *First*, it might have been supposed that the vertue of the person claimed the reverence and subjection, and not the capacity of the Prince. And that 'twas damnable to resist because he was *Good*, not because he was *Supream*; because he was a *Nursing Father* of the Church, not because the *Ruling Father* of his Country. 'Twas an happy coincidence therefore to secure the *Authority* of the *Magistrate*, which answers the great

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test pretensions of Rebellion. If Religion be pretended, an *Heathen* must not be resisted. If Tyranny, 'tis damnation to oppose a *Nero*. They that resist shall receive --- *Αἰὶον ὀργή*, the wrath and judgment of God, which implies the guilt, and expresseth the danger.

Now to resist the Authority Providence hath set over us, is so sinful, and so dangerous, principally upon this three-fold account. **R E S I S T A N C E**,

- 1 Affronts the Authority of God.
- 2 'Tis contrary to the Spirit of Religion. And
- 3 Destructive to the Interest of Societies.

The two former express the Guilt, and the latter both the Sin and the Punishment. And of them all in order.

1 Then **R E S I S T A N C E** is an affront to the authority of God. *ὁ κύριος ἡμεῶν θεὸς βασιλεὺς*, the Lord sets up Kings, saith the Father. And *ἐκ τοῦ θεοῦ βασιλεὺς*, Kings are from God, sayes the *Heathen*. And a greater than both acknowledgeth Pilate's power to be from above.

The Scripture intitles God to all the Royal adjuncts, and both *Christian* and *Heathen* Antiquity symbolize in this with the sacred Oracles; which hath been largely proved by an excellent Prelate, as I instance in some of his Particulars.

1 The Kings person is said to be God's; Great deliverance giveth He to His King, 2 Sam. xxii. 51. and.

and He shall give strength unto His King, 1 Sam. ii. 10. Yea, I have said ye are Gods, saith the Text; and consonantly Plato calls the King, ὁ Θεὸς ἐν ἀνθρώποις, a kind of God among men. And as the name of God is called upon his person, so also is it (2) upon his Throne. Then Solomon sate upon the Throne of the Lord as King, instead of DAVID his Father, 1 Chron. xxix. 23. And saith the Queen of Sheba, Blessed be the Lord thy God which delighteth in thee, to set thee on His Throne, 2 Chron ix. 8. To a like sense also is that of Nestor to Agamemnon in Homer;

Δαῖν' ἐστὶν ἀναξ ὃς τοι Ζεὺς ἐξουσίῃς

Σκῆπτ' ἠδὲ δέμους ———

Jove lent thee thy Scepter and Jurisdiction. (3) The Kings Titles also relate him to God, viz. those of Gods Anointed, and his Servant: The former given even to Saul, 1 Sam xii. 3. and Cyrus, Isa. xlv. 1. and the later to Nebuchadnezzar, Jer. xxv. 9. The same also Athanasius gives to Constantius the great Favourer of the Arrians. (4) The Kings power likewise is from God; There is no power but of God, and the powers that are, are ordained of God, saith the Apostle. And the Pythagorean, Δίδωκεν ὁ Θεὸς αὐτῷ τὴν ἀρχήν. God hath given him Dominion. Upon which account also Themistius, Ἐκ τῆς οὐρανῆς βασιλείαν κατέπεμψε ὁ Θεός. God sent Regal Power from Heaven. And that a Kingdom

dom is *Θεὸν ἀγαθόν*, a Divine Good, is the assertion of Plato, and confession of Cyrus: *All the Kingdoms of the Earth hath the Lord of Heaven given me*, 2 Chron. xxxvi. Yea, and Tiberius acknowledgeth, *Εκ Θεοῦ βασιλεύει ἡμεῖς*, our Kingdom is from God. And Daniel minds Nebuchadnezzar, *The God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory*, Dan. ii. 27. And Athanasius in his Prayer for Constantius, *Εὐ τῷ βασιλεὶ ταύτῃ τοῦ δεσποῦντος Κωνσταντίου δούλου*, Thou hast given this Kingdom to Constantius thy servant.

These, I think, are testimonies enough to prove that Kings wear Gods Image and Authority. And therefore Menander calls the King, *Εἰκὼν ἐστὶ ἐμψυχῆς*, God's living Image; and the Pythagorean, *Βασιλεὺς, Θεὸς ἐν ἀνθρώποις περιγεμάντα*. The King is the Figure of God among Men. But besides all this, there is evidence enough in the nature of the thing to prove, that Kings have their Power and Authority from God, and are no Substitutes of the People: which I thus inferr.

God made the World, and consequently the World is *his*, and *his* alone is the Right to Govern it. But *he* being of such immense perfections, that our Frailty cannot bear his immediate converse: 'tis necessary that *he* rule us by men like our selves, and put the Sword into the hands of Creatures of our own make. This he doth, and hence it follows,

lows, that they that Rule are Gods Substitutes, and no Creatures of the People : For the People have no power to Govern themselves, and consequently cannot devolve any upon another.

Upon the whole then I conclude, that the same Commands and Authority that oblige us to obey God, bind us to revere those that so signally wear his Image : and he that disobeys the Vice-Roy, affronts the Sovereign. *He that resists, resists the Ordinance of God, saith the Apostle, and who can lift up himself against the Lords Anointed and be guiltless? saith David in the case of Saul.*

And thus I have dispatched the first, viz. Resistance affronts the authority of God, with which Kings are invested; as I think I have made evident from testimony, and the nature of the thing.

Secondly, Then RESISTANCE is opposite to the Spirit of RELIGION. Religion is of a calm and pacifick temper, like that of its Author, whose voice was not heard in the street. It subdues our passions, and governs our appetites; it destroys our pride and sordid selfishness; it allays the tempests, and speaks down the storms of our natures; it sweetens our Humours, and pollieth the roughness of our tempers; it makes men gentle and peaceable, meek and compliant. This was the Spirit of the great exemplar of our Religion; this was the

the genius of his *Doctrine* and his *Practice*.

He commands the payment of all Duties to *Cæsar*, He acknowledgeth *Pilates Power* to be from above; He commands his *Disciples* to pray for their *Persecutors*; He permits them to *flie*, not to oppose. He rebukes *Peters violence* to the High Priests servant; and the revenge of the *Disciples*, when they called for *Fire from Heaven*.

He paid *Tribute*, submitted to the *Laws* of the *Sanhedrim*, and to that *unjust sentence* against his life.

This was his temper: and the Apostles who lived among *his enemies* and *theirs*, and met with severity enough to have *sovered* their *Spirits*, and *exasperated* their *Pens* to contrary resolutions and instructions. Yet as true Followers of their dear Lord, they faithfully transmit to us what they had learnt from him, viz. *That we should obey those that have the rule over us; submit to every ordinance of man; pray for Kings and all in authority; submit to Principalities and Powers, and to obey Magistrates.*

And those *Noble Spirits* of the first Ages after, who began to be *Martyrs* as soon as to be *Christians*; who lived in the *Fire*, and went to Heaven wrapt in those *Flames* that had less *ardor* than their love. *These*, I say, amidst the greatest and fiercest *Fires* that *Cruelty* and *Barbarism* had kindled,

dled, paid the Tribute of a *peaceable* and *quiet* subjection to their *Murderers*, and made unforced acknowledgments of the right they had to their obedience. Nor do we ever read of any attempts they made to free themselves by *resistance*, though (as *Tertullian* saith) they were in powerful numbers mingled in their *Villages*, and in their *Cities*; yea, in their *Castles*, and in their *Armies*. Yea, there is an illustrious instance of *passive obedience* in the *Thebaan Legion*, whose tenth man being executed for not offering Sacrifice to *Idols*, they quietly submitted to the cruelty. And a second *Decimation* being commanded by *Maximinian*, the Author of the *first*, one of their great Commanders, an excellent Christian, perswades them to suffer it with the same patience: because it was not with their *Swords* they could make their way to the Kingdom of Heaven, but by another kind of *Warfare*.

And now if after all this, and infinitely more that might be said on the subject, to pretend *Religion*, and plead *Scripture* for *Rebellion*, is *impudent* and *shameful*, an *affront* to Religion, and a *Lie* in the face of Conscience. And those that cannot discern those *great lines* of their *Duty* which are set upon the High places, and shone upon with a full beam; and yet can find *sin* in little *harmless circumstances*, which nothing hath for-

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bidden, but the coyness and perversness of their own humour; are like him that could see the *Starrs* at Noon, but could not see the *Sun*; and could spy the *shadows* made by the *Mountains* in the *Moon*, but could not discern the greater *spots* upon its *visible surface*. And for men to strain at the *decency* of an *Habit*, or the usage of a *Ceremony*, when they can swallow *Rebellion* and *Sacrilege* without chewing; is to be like him who durst not eat an *Egg* on *Saturday*, but made nothing to *kill a Man*. Doubtless had the Scripture said by a thousand part so much for the *Jus Divinum* of *Presbytery*, as it hath for obedience to *Authority*; had there been one plain word against *Conformity*, as there are many against *Rebellion*; that would have been worn bare upon the tongue, and have filled the World with endless importunities.

But the *Injunctions* and *Commands* of *Obedience* are against our *humours* and *opinions*, against the *darlings* of our *phantasies*, and the *interest* of our *Party*: and therefore here we must shuffle and evade, cogg and interpret by *Analogies* of our own making, by the *Rules* of our *Sect*, and the *Authority* we worship, by *Necessity* and *Providence*, and any thing that will colour Sin, and cozen Conscience, that will turn Religion into the *Current* of our *appetites*, and make *Scripture* speak the *language* of our *humours*. Thus

Thus Religion and divine Authority shall be revered, and pleaded when they agree with mens own measures, and send any light or advantage to the *Favourites* of their *affections*: But when they cross their *Models*, oppose the people of their *imaginations*, and call them upon *duties* that are *displeasing*; the case is altered, the great motives of persuasion have lost their power and influence, and Religion can do nothing with them.

Thus briefly of the two first Heads, viz. Resistance (1) affronts the Authority of God, and (2) is opposite to the Spirit of Religion. From which I come to the third, which makes resistance both a great sin, and a great punishment, viz.

(3) It is ruinous to the INTEREST of SOCIETIES. This I must more largely prosecute, because it will lead us into the sad occasion of our present meeting. Man is a Creature made for Society; and what is against the interest of Societies, is destructive to Humane Nature. And if the greatness of a sin, and a mischief be to be measured by its reference to the Publick, for ought I know, Rebellion will be the next sin to that which is unpardonable, in the degree of guilt, as well as it is near it in the penalty threatned.

Now there are two great interests of Societies, viz. GOVERNMENT and RELIGION,

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to both which *Resistance* both in *doctrine* and *practice*, is *fatal*.

To begin with *Government* in order.

(1) Then both *doctrine* and *practice* of *resistance* is *destructive* to *Government*. For if *Subjects* may *resist* the *Powers* over them, no *Government* in the *World* can stand longer, then till the next opportunity to overthrow it. Every man will *resist* what he doth not *like*, and endeavour to pluck down what comports not with his humor. Thus every *fit* of *discontent* will stir up the various and inconstant *People* to seek an *alteration*. And there was never any *Government* so exactly framed in the *World*, but in the *menage*, and administration of it, many things would *displease*. Now the generality of men are lead by their *present senses*; and if they feel themselves pained by any thing (and it may be too, the *Grief* is but in their *Imagination*) they are for *present deliverance* from that *Evil* by *any means*; never considering whether the *way of Cure* draws not greater *Evils* after it than the *distemper*: and so upon every *discontent* the people are *inflamed*, and upon every *occasion*, *rebel*. And thus is a *Kingdom* laid open to inevitable devastation and ruine: and by a *dear experience* we have learnt, that 'tis better to endure any *inconveniences* in a *settled Government*, than to endeavour *violent alterations*. When the *Sword* is
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drawn, no man knows *where*, and *when* it will be sheathed. When the *Stone* is out of a mans hand, he cannot direct it as he pleaseth. *Mien* with *Swords* by their *sides*, will do what *likes* themselves, and not what is *enjoyed* them by those that imploy them.

Or, could we suppose what our own unhappy experience hath confuted, that *Armies* would be *obedient*; yet the *Murders* and *Rapes*, the *Spoils* and *devastations*, which are the *natural issues* of a *Civil War*, are worse than any *inconveniencies* in any *Government* possible. And though, as my Lord Bacon notes, *Foreign War* is like the *beat* of *exercise*, good and healthful for the *Body*; yet *Civil War* is like the *beat* of a *Fever*, ruinous and destructive.

Besides, those that *resist*, either overcome the *supream Power*, or are *conquered* by it. If the former, their *Instruments* in all likelyhood conquer them, as well as those they served them against: and so from the *just authority* of their *lawful Rulers*, they fall under the insolence of their *licentious Vassals*. Or suppose they get the *Government* to themselves, all the evils will follow, which usually do upon *Competitions* and *variety* of *Claims*, which will breed *everlasting disturbance*, and *eternal fears*. Such evils will follow if the *resisters* prevail: and if they chance to be *supprest* and overcome by the Powers

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Powers they oppose, they can expect nothing less than to be *crusht* and *ruined*. So that those that *resist*, whether they *conquer*, or are *overcome*, draw inevitable ruine upon themselves, and probably on the common Body. For *Laws* and *Government* are the great *Charter* of our *Lives* and *Liberties*, our *Properties*, and our *All*; and as the Father, καὶ ἀνέλας τὴν ἀρχαίαν πάντα ἰσχύν *Murders*, *rapes*, *violence*, and all kind of mischief invade the World with *Anarchy* and *Disorder*.

And how far all this hath been verified in our *Borders*: a little recollection will inform us. For,

WHEN *fair Weather* and a *warm Sun*, the *indulgence* of *Heaven*, and a long *tranquility*, had made us *fat* and *frolick*, *rich* and *full*, our *prosperity* made us *wanton*, and our *riches* *insolent*. We began to *murmur* we knew not why; and to *complain*, because we had *nothing* to *complain of*. *Discontents* grew upon the stock of our ill *Nature*, and the *perversness* of our *humours*; and every little occasion was *Fuel* to the *Fire* that was *kindling* in the *distempered Body*. We began to *invade* the *Government* with *malicious whispers*, and *private Preachments*, with *Libels* and *Declamations*, with *Insolencies* and *Tumults*. And when *Sedition* had

had encouraged it self by *Noise* and *Numbers*, by *Popular zeal* and *talk of Reformation*, it flew into the highest irreverencies towards the *King*, and the most violent proceedings against his *Ministers*, that the nearest *Trees* being removed, they might have a full stroke at the *Cedar*. Nor did things stop here.

The *Sparks* grew into mighty *Flames*, and those *Vapours* into *Thunder* and *Tempests*. The *whispers* of the *Corner* past into the *noise* of a *Camp*; and the *murmurs* of the *Street* into the *sound* of the *Trumpet*. The *Cloud* like an *hand*, became a *Magazine* of *Storms*, and our *New lights* set us all on *Fire*. The *Pulpit* sounded as much *Warr* as the *Drum*; and the *Treacher* spit as much *flame* as the *Cannon*. *Curse ye Meroz* was the *Text*, and *Bloud* and *Plunder* the *Comment* and the *Use*.

Thus began our happy *Reformation*. From *Law* to *Licentiousness*, from *Religion* to *Phrensie*, from an happy *Government* to a wretched *Hurry* and *Confusion*: and the *progreſs* and the *end* were suitable to those *hopeful beginnings*.

God was worshipped with the *Devils Sacrifices*, *humane bloud* and *slaughter*: and glorified by being affronted in his *Authority* and his *Laws*. The *King* was honoured by the *persecution* of his *Person*, and *murder* of his *Friends*; *submisly addrest* by the *civilities* of a *Rabble*, and petitioned in the *humble form*
of

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of Drums and Granadoes. Welcomed at his Cities by the shutting of their Gates, and entertained in the Country with the glittering of Swords, and the noise of War. Fought against for his defence, and his life sought, for the preservation of the King.

Thus happy were our Reformers in twisting Contradictions, and they would be so indeed, could they reconcile one more, viz. That they are the good People and sure Heirs of Heaven, because the Apostle saith, They that resist shall receive to themselves damnation.

But we are not yet at the end of the line, the most fatal part of the Story is to come.

Therefore, after ten thousand butcheries and devastations, miseries and disorders, which cannot be described, but they will in part be felt; prosperous wickedness finally prevailed, the friends of Loyalty and Justice were scattered and destroyed. Majesty is made a prey to the sons of a Dunghil; and afflicted innocence falls into the hands of the Hunters. And after He had been infamously sold like a Slave, and imprisoned like a vile Malefactor: after He had been ravisht from his Friends, blasphemed in his name, and robbed of the ensigns of his dignity: after He had been tost up and down from one place to another, according as the designs and insolencies of his cruel Jaylors should call him: after He had been mocked by Conditions
of

of Peace, and terms of Accommodation, that were never meant: after *He* had made *concessions* to all their Demands, and for the sake of the Peace and Settlement of his Kingdoms, had granted things that Subjects had never the insolence to ask. I say after these and a thousand instances of barbarism and indignity more, that his cruel Persecutors might transcend all examples of wickednesse; that Generations to come might honour them, as they do that HIGH COURT OF JUSTICE, where-
of PONTIUS PILATE WAS PRESIDENT, and that they might deserve a deeper damnation than that threatned by the Apostle to bare Resisters. They summon their SOVERAIGN to their Bar, and trie Him by a company of Petty-fellows, that called themselves by a great Name: They buffet him with their insolent Taunts, and bait him with the mercenary noise of JUSTICE, JUSTICE, like CRUCIFIE him, CRUCIFIE him. They upbraid him with their own faults, and charge him with the guilt of that bloud which themselves had spilt; that they might add the guilt of his, to all the rest; which BLACK TREASON, not to be thought on without horreur, nor named without a tear, this Day they accomplisht, beyond any president of former times, and perhaps the belief of the future; contrary to their Allegiance, and their

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Covenant, to their duty to God, and their professions to the People, to the obligation of all Laws and Common Right.

Therefore let this Day be darknesse, let the covering of the blackest Grief be upon it; because this Day fell a Prince, one of the best, the wisest, and most generous, and the most gracious that ever swayed these Scepters. He fell, and fell by violence, and the violent hands of his own, who ought to have sacrificed their lives to the preservation of His. He fell to the dishonour of God, to the grief of good Men; to the scandal of Religion, to the shame of Protestantism, to the overthrow of Government, and ruine of the Nation. This is a Lamentation, and to all Generations it shall be for a LAMENTATION.

But Oh Heavens! oh Providence! must Vertue be dethroned, and Villany be crowned! must Victory and Success wait upon Treasons and Paracides, while infamy and losse dogg Innocence to the Grave! Must the most righteous of Princes be the most miserable of Men; and Religion and a good Cause be the onely way to be unfortunate and undone! Will the Searcher of hearts abet hypocrites; and Providence lend it self for an argument to legitimate Rebellion! Shall the Pharisee pray, and prosper, and the righteous cry, and be forsaken! Shall Treason carry Religion in Triumph upon its gilded Banners; and shall

shall the wicked lift up their hands in an appeal to Heaven, and bring them down to the destruction of the Just! Shall Villany raise its head to the Clouds, and meet no Thunderbolts there; while the Devotions of the Innocent return upon him in storms and flames!

Thus Sense and Nature would complain on this occasion. But Providence is just, though we are blind. Prosperous Villany crows and triumphs for a moment, but is covered with shame, and eternal darkness in the issue. The end of things will disentangle Providence, and rectifie all disorders. Then shall we see that afflicted Vertue shoots up on the other side the Grave, and sends its branches into a flowring Paradise, where they shall be green and verdant in an eternal Spring, while every Tree that Vertue hath not planted shall be rooted up and wither in a moment.

• This briefly I thought fit to suggest as an *Apolo-
gy* for Providence; lest the *successes* of the wicked, and *misfortunes* of the Just, in instances so great and so near, might tempt any to think, that there is no G O D that judgeth in the Earth.

And thus I am arrived at the *first period* of the *miseries* that we brought upon our selves by *Resistance*, which concludes in the *ruine* and *dissolu-
tion* of Government, and this runs into all the mis-

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chiefs to which humane Nature is obnoxious. For Government is the great interest of mankind; that which bounds our passions, and secures our rights; prevents confusion, and that deluge of Debauches that Anarchy lets in upon the World. And how far we felt this also in the consequent Calamities, would be considered.

When the Nation then had lost its Head, and its Glory, 'twas turned with its Heels upwards, and governed by a Thing as infamous in its Quality, as its Name. The Dreggs of the Populace, the Creatures of a Sectarian Army, the worst part of a Body, that was bad enough in its best; these were our Senators, and our Patriots, the preservers of our Peace, and the Keepers of our Liberties: and keep them they did, but not for us, but from us. And was not this a Liberty worth the Bloud and Treasure that was spent to purchase it.

O the blessed Reformation that filled our Pulpits, and emptied our Purses; that quickned our endeavours, and inspired our zeal; and that was so glorious in our mouths, and so pleasant in our hopes. Were not all miscarriages of Government well mended, when Government was thrown up by the roots, and was not the disease well cured, when the Body was destroyed? Were we not well freed from evil Counsellours, when we made Kings of the worst
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we had. And was not Tyranny well extirpated, when we were under an Army of Tyrants.

But the glorious things are to come, and we must be cast into New Models. And when the Birds of Prey have divided the Spoil, and satisfied the cravings of their appetites and ambition, the Nation shall be made happy with New-nothings, and golden Mountains; with Chimæraes of Common-wealths, and fine names for Slavery. In the mean while Loyalty must be scourged with the Scorpions that are due to Rebellion. And those that feared the damnation of the Apostle, shall be sure to incur the damnation of the Reformers; and they that would not hazard their Souls, must compound for their Estates.

But when the JUNCTO had run to the length of their Line; that is, as far as their MASTER would permit them; when they were as odious as they deserved, and his designs as ripe as he could wish; then up steps the single TYRANT, kicks them out of their Seats, and BEELZEBUB dispossesseth the LEGION. He engrosseth the prey to himself, and assumes the sole priviledge of compleating our miseries. He made himself after the Image of a King, and invested his Sword with the authority of Law. He ruled us with the Rod of Iron we deserved, and made us feel a difference between the silken Reins of a
lawful

lawful Authority, and the heavy yoke of an insolent Usurpation.

And when *Providence* had freed us from this *Plague*, and called him to account for his *Villanies*, we fell back into our old *disorders*; wee reeled to and fro, and staggered like a *Drunken man*, and were at our wits end. We knew not *this week*, who would be our *Lords* the next; nor did our *Lords* themselves know to day, by what *Laws* they would Rule to *morrow*. *Confusion* was in their *Councils*, as well as *Tyranny* in their *Actions*; and there was but *one thing* they seemed to be agreed upon, which was to *enslave* the *Nation*. And if we would not believe that this was *Liberty*, we must be *knockt* in the head with our *chains*; if the *Sheep* would not take the *Wolves* for their *Guardians*, 'twas fault enough, and good reason why they should be *devoured*. And were not things come at length to a pretty pass, when men in *Buff* durst proclaim themselves the onely *Legal Authority* of the *Nation*, when our *Armed Masters* murdered men in the *Streets*, and threatned the *antient Metropolis* of the *Nation*, with *Gunpowder* and *Granadoes*. *Fire* and *Sword* must be our portion, if we would not be in love with *infamous Usurpers*, and a worse *Powder-plot* than *Faux's* was acting in the face of the *Sun*. The *strength*, the *riches*, the *beauty*, yea, the almost *All* of the *Nation*

was

was designed a *Sacrifice* to the *rage* and *revenge* of our *Oppressors* ; and *Plunder* and *Massacres* were almost the *least evils* we feared.

Thus were we *tost* up and down from one *wave* to another, and made the sport of the *proud* and *insulting billows*, till Almighty Goodness settled us again upon our *old basis*, and by a *Miracle* of *Providence* restored us our *P.R.I.N.C.E* and our *Government* which our sins had deprived us of, to *re-establish* us upon the *sure Foundations* of *Righteousness* and *Peace*.

These are some *sprinklings* of that *deluge* of *Wo* that we brought upon our selves by *resistance*, which I have briefly described to this purpose, that the remembrance of these miseries, may beget a sense of our *sins*, and the truth of the *particular Proposition* I have been discoursing under this Head, *viz. That Resistance is fatal to Government.*

And though *Government* may be fixt again upon its *Foundations*, and *Laws* turned into their anti-ent *Channel*, after the *violence* they have suffered ; yet they lose much of their *reverence* and *strength* by such *dissettlements*. And the People that have *rebelled once*, and *successfully*, will be ready to do so often. As *water* that hath been *boyled*, will *boyl* again the sooner.

And thus we see how ruinous *resistance* is to
Govern

Government, and how destructive to that *first* great Interest of Societies, as it is also.

(2) **T**O RELIGION, which is the other. That *Rebellion* is contrary to the Spirit of Religion, we have seen; and consequently, that 'tis destructive of its Being, will not need much proof, since contraries destroy one another. *Rebellion* layes the Reins on mens necks, and takes off the restraints of their appetites; it opens the flood-gates of Impiety, and lets loose the brats of extravagant Imagination. It destroys the reverence of all things sacred, and drives Vertue to Corners. It gathers mens lusts into a common storm, and fills all things with Chaos and confusion. Religion cannot be heard in the noise of battail, but is trampled under-foot in the hurry and the tumult. Faith and love, humility and meekness, purity and patience are overcast and silenced by Atheism and cruelty, pride and barbarism, lust and revenge. Thus Rebellion by breaking up the foundations of the Earth, lets in an Hell upon us, and brings a kind of present damnation upon the World. And that this is another fatal mischief of Resistance, we have felt also by an experience that will keep it in our memories. And what execution it hath done upon Religion must be considered next.

But

But now this is a *tender thing*, and I am willing to keep my self within bounds that are *charitable* and *sober*; and therefore must *premise* to what I have to say about it; that I charge not the whole *Body* of the People of the late Times, with the guilt of all the *Follies* and corruptions I describe. Nor do I *believe*, or *say*, that the whole *Mass* of their *Religion* was so *monstrously* vitiated and *depraved*. I profess *Universal Charity*, and have perhaps, more for the worst of them, than they generally will own for any that are not of their own *party* or *opinion*. And therefore at present I shall say no more, than what the sober and intelligent among themselves will acknowledge to be justly chargeable upon some or other of the *Seets* bred by our late *Disorders*; and this will be enough for my purpose, which is only to prove by *near* and *deplorable instances*, that *resistance* brings *mischiefs* upon *Religion*; and not to expose to *batred* or *contempt* the persons of any that are *serious* in the way of their *profession*, though I judge it never so *obnoxious* and *mistaken*. And having said this out of a *tender charity*, that none may be wronged by *misinterpretation*, nor any *offended* that are not *concerned*; I come with freedom to describe some of the *injuries* our *unhappy resistance* hath done *Religion*, notwithstanding that both *Arms* and *Tongues* so highly pretended its defence.

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And indeed men fought for Religion till they had destroyed it; and disputed about it, till they had lost it. Multiplicity of Opinion had quite confounded the simplicity of Life and Faith; and 'twas most peoples business to chatter like Pyes, rather than to live like Christians, or like Men. And if Religion had been computed by mens talk, and dispute about it, those later dayes of the declining World had been its best; and this in its growth and wayes of highest improvement, when all things else were verging to their fatal Cell and Period. But alas, the Tongue was the most, if not the onely religious Member. And many of the Pretenders, like the *Ægyptian Temples*, were fair without, but Beasts and Serpents, and Crocodiles within. Or like the Bird of Paradise, they had Wings to flye in the Clouds of Imagination, but no Feet to walk on the Ground of a vertuous practice. Yea, some had found the way to swim to Heaven in the Current of their appetites, and to reconcile Covetousness, Rapine, Cruelty, and Spiritual Pride, with the glorious names of the *Elect*, the People of God, the Church of Christ, and the good Party. Religion with Rebellion, and Sacrilege with Saintship. These had learnt to be godly without goodness, and Christians without Christianity.

These were lovers of God, that were haters of their Brother: haters of open Prophaness, but not
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of *spiritual* wickedness. Very *godly* though *cruel*, and *unjust*. True *penitents*, though they returned to their sins, as soon as they had *complained* and *wept*. Their *hearts* were *good*, though their *actions* were *dishonest*; and they had the *root* of the matter in them, though that *root* were a *dry stump*, and had no *branches*. They were *regenerated*, but not *reformed*; *converted*, but not a jot the *better*. *Devout* *Worshippers*, but *bad* *Neighbours*. *Lovers* of *God*, but no *haters* of *Covetousness*. Had *power* in *Heaven*, but *none* over *themselves*. They were *Gods* *Servants*, though they obeyed their *appetites*: and his *children*, though no *better* than those, that they accounted of their *Father* the *Devil*. Thus had men got the knack to be *religious* without *religion*, and were in the way to be *saved*, without *salvation*.

This was one of the grossest abuses of *Religion* that our Disorders brought upon us, whereby it was taken from its foundation of *Vertue* and *Holy* *living*, and placed in *emotions*, *raptures*, and *swelling* *words* of *vanity*.

And when these had *kindled* the *imagination*, and sent the *phanſie* into the *Clouds* to flutter there in *mystical* *non-sense*: and when it was mounted on the *Wings* of the *Wind*, and got into the *Revelations* to *loosen* the *seals*, *pour* out the *vials*, and *phantaſti-* *cally* to interpret the *fates* of *Kingdoms*; when it

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flew into the *Tongue* in an extravagant ramble, and abused the Name and Word of God, mingling it with *canting, unintelligible babble*. I say, when the diseased and disturbed *phanſie* thus variously displayed it ſelf, many made themſelves believe that they were acted by the Spirit, and that thoſe wild agitations of ſick *Imagination*, were divine motions. And when this fire was deſcended from the *phanſie* to the *affections*, and theſe being exceedingly moved by thoſe vain and proud conceits, cauſed tremblings and ſomings, convuſions and extaſies in the body, (all which are but natural diſeaſes, if not worſe ; and juſt like thoſe odd exſtatical motions of the Devils Priests when they come ſoming from his *Altars*) theſe, I ſay, the wild phantaſticks had learnt to aſcribe to the bleſſed and adorable Spirit. And when their *phanſies* being full of turgid notions, and their bodies in an extaſie, they dream'd of ſtrange ſights, voices, and wonderful diſcoveries, which were nothing but the unquiet agitations of their own diſordered brains. Theſe alſo were taken for divine Revelations, and the effects of the Spirit of God, ſhewing it ſelf miraculoſly in them.

Briefly then, and in ſum ; Every humour and phantaſtick unaccountable motion, was by ſome re- preſented as the work of that Spirit, to which they are moſt oppoſite. Thus when warm and brisk

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sanguine presented a cheerful Scene, and filled the imagination with pleasant Dreams; these were divine Illapses, the Joys and Incomes of the Holy Ghost. When heated Melancholy had kindled the busie and active phansie, the Enthusiast talks of Illuminations, New Lights, Revelations, and many wonderful fine things, which were ascribed to the same Spirit. And when Phlegm prevailed, and had quencht the phantastick Fire, rendring the Mad man more dull and unactive; then the Spirit was withdrawn, and the man under spiritual darknesse and desertion. And when again Choler was boyled up into rage and fury against every thing that was not of the fond Cut and Measure; this also was presumed to be an Holy Fervour kindled by that Spirit, whose real Fruits are gentleness and love.

And now, after that which I have said on this occasion, it may perhaps be necessary to add, that I hope none here will be so uncharitable, or so unjust, as to think that I go about to disparage the Spirit of God and its influence; which, as I ought, I adore and reverence: and because I do so, I think it fit to represent, and shame the blasphemous abuses of it, which would expose the most Divine things to scorn, and make them ridiculous. And that the Holy Spirit hath been thus traduced and injured, and is still by great numbers among us, 'twould be shameful not to acknowledge. And I add,
that

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that my *zeal* and *reverence* for the *realities*, make me thus *sharp* and *severe* to the *Counterfeits*. Nor do I think that *folly* and *phantastry* is to be spared, because they wear the *stollen Livery* of things *venerable* and *sacred*.

Therefore to go on, this was a kind of *Religion* that the *corruption* of it bred among us. A *Religion* conceived in the *Imagination* and begot by *Pride* and *Self-Love*, which gilded the *Professors* of it with all the *glorious names* and *priviledges* of the *Gospel*. And when they had encircled their *Heads* with their own *phantastick rayes*, and swoln their *Imaginations* into a *Tympany* of *ridiculous greatness*, they *scornfully* contemned all but their *Darling-selves*, under the notion of the *Formal*, the *Moral*, and the *Wicked*: and *proudly* pitied the *poor* and *carnal* World, that is, all that were not of their *conceited* pitch and elevation. And having thus *dignified* themselves, and *debased* others: they herded together, drew the *Church* into their *little Corners*, and withdrew from the *communion* of others, who had less *conceit*, though more *Christi-anity*. They bid us *stand off*, lest we should have *polluted* them by our *unhallowed* approaches; and having made us as the *Heathen* and the *Publican*, they cried, *Come out from among them*. The true *Church*, *soundness* of *Judgment*, *purity* of *Doctrine* and of *Worship* (if men would believe them) was

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confined to their gang, just as they were to the Corners of *Africa* of old, when their Friends the *Donatists* were there. Thus did they swell and swagger in their *Imaginations*, till some other Sect, as well conceited as themselves, endeavoured to take their *Plumes* from them, and to appropriate those glorious *prerogatives* to their own party. And then they bussed and contended, *Here, the Church*, cried one; nay, but 'tis *here*, cried another; till a third gave the *Lye* to them both: and then the Scuffle grows warm of *Pride* against *Hypocrisie*; the *Self-conceit* of one Sect, against the *Pride* of another, and all against *Sobriety* and *Truth*.

This among some was the power of *Godliness*, this the *spirituality* of *Religion*, under pretence of which, all reverence to things sacred was destroyed. For when this *Spirit* had got into the *Pulpit*, and set up the Cry of the *Purity* and *Spirituality* of *Worship*, it never left canting on the Subject, till mens *Tongues* and *Minds* were fired against every matter of *decency* and *order*, as *formal* and *Antichristian*. And so far had it prevailed, as to drive those of *warm* affections and *weak* heads, from all due *external Reverence* to *God* and *Holy* things. And these well meaning people being frightened with the terrible noise of *Popery*, *Superstition*, and *Antichristianism*, (things they had learnt to hate, but not to understand) boggled and flew off from every

ry thing their *furious* Guides had marked with these *abhorred Characters*, though it were never so *innocent* and *becoming*. And thus a *rude* and *slovenly* Religion had made its way into the World, and such a *sordid* carelessness in matters of *divine* Worship, that should a Stranger have come into the *Assemblies* that were acted by this Spirit, he would not have imagined what they had been doing: and that they were about *Holy Offices*, would perhaps have been one of the last things in his Conjecture. Thus *bold* and *sawcy* talk had crept into mens Prayers, under pretence of *Holy Familiarity* with God, *nauseous* impertinent *Gibberish*, under the notion of *Praying* by the Spirit, and all kind of *irreverences* in *external* demeanor, under the shelter of a pretended *spiritual* Worship.

Thus had men *subtilized* Religion, till they had destroyed it, made it first *invisible*, and then *Nothing*.

AND now to gather up all, Religion being thus *multiplied*, *corrupted* and *debaucht*, being made the *Game* of the Tongue, and the *Frolick* of *Imagination*; *phantastick* in its *principles*, *sordid* in its *practices*, separated from the *foundation* of a *vertuous* life, and made to serve the *ends* of *Pride* and *Avarice*; what was like to follow, according to the *nature* and *order* of things, but *Atheism* and

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contempt of all Religion? And when one sayes, here's Religion, and another sayes, there's Religion; a third will contemningly ask, where's Religion, and what's Religion? When the *Heathen Deities* were so multiplied, that every thing was made a God; *Protagoras*, *Diagoras*, and others, first began to question, and next to affirm that there was NONE. Religions have been multiplied in our dayes, as much as Gods in theirs; and we have seen much of the same fatal event and issue. They made their Gods contemptible and vile, by deifying things that were so, and we had no less detracted from the credit of Religion, by bringing it down to things of the lowest and vilest rank and nature. Our Idolized Opinions were no better than their Garlick and Onions. The diseases of the Mind, *Phrensie* and *Enthusiasm*, which our dayes have worshipped, were no better than those of the Body which they adored. And they never raised Altars to worse Vices than REBELLION, FRAUD, and VIOLENCE, which our Age hath hallowed and made sacred. So that notwithstanding all the glorious pretensions of those Times, Religion was, among many, taken off all its Foundations, and the World prepared for Atheism. The Follies and Divisions of one Age, make way for Atheism in the next.

Thus also briefly of the Condition of our RELIGION.

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AND

AND thus I have shewn how much **R E-
S I S T A N C E** of the *Authority* that is over
us, is against our **D U T Y** and our **I N T E R E S T**.
The former God hath plainly told us; and the lat-
ter we have sadly felt.

It remains that we humble our selves under
the *sense* of the publick guilt, as well as complain of
the consequent miseries. That we may not draw
down new judgments, by repeating old provocati-
ons; and adding our particular sins to the common
score. And I think we shall do well to consider,
what we, who abhorre Rebellion, have contributed
to the fatal evils that followed it. We can perhaps
be well enough content that the visible actors of
of those mischiefs should be *lasht*, and *exposed*;
and it may be, are well pleased and tickled with
our reprehensions in which we think our selves
not concerned. But if we will be *just*, if we will
have this *Fast* to signifie, we must turn our re-
proofs upon our selves also, and with grief and
shame acknowledge that our sins and Debauches,
our contempt of God and scorn of Religion, have
helpt towards the plucking down that sad judg-
ment upon the Nation, which we lament this
Day. And it must be confest, that there were
those that fought against the K I N G, who yet spent
their *bloud* in his service: and many by their vices,
endea.

endeavoured to engage Heaven against that *Cause*, which themselves strove in another way, to less purpose to promote. And therefore we ought not to think; that this *Fast* is appointed to inveigh against the *faults* of others, and to make *them* and their *actions* odious; but to humble our selves under the apprehension of our own, and to teach us to shew our love to the *King*, and *readiness* to obey him, by *subjecting* our selves first unto *God*, whose *Vice-gerent* HE is. And we may be assured that they that are not *Loyal* to the U N I V E R S A L L O R D of all the World, can scarce possibly be so to their *particular* S O V E R E I G N. And 'twill need a great deal of Charity to help us to believe, that those that make no scruple to *blaspheme* the *Name* of God, and to break the plainest, most earnest, and most express of his *Laws*, will be with-held by considerations of *Duty* or *Conscience* from *rebelling* against their *King*, or affronting *HIS*, when there is any powerful interest to oblige them to it. If therefore we would give any evidence of a serious *humiliation* at present, or any security of a future *loyalty*, let us do so by confessing our particular sins, and forsaking them; and then there will be hope that the *Authority* of *God* may oblige us quietly and peaceably to submit to his M I N I S T E R; and in doing so we shall be blest with his *influence*, and deserve his *protection*. And thus

thus demeaning our selves like Professors of the Gospel of Peace, and Subjects of the Prince of Peace, the Peace He left with his Disciples will be with us here, and everlasting Peace will encircle our heads with rays of glory in the Kingdom of Peace. And so the Peace of God which passeth all understanding, keep your hearts and minds in Christ Jesus: To whom with God the Father, and God the Holy Ghost, be ascribed all Glory, Honour, and adoration henceforth and for ever. *Amen and Amen.*

FINIS.

Comendation

David and the Amalekite

Upon the DEATH of

S A U L

A

SERMON

Preached on *Jan. 30. 1682.*

Being the Anniversary of the

M A R T Y R D O M

O F

King Charles I.

Of Blessed Memory.

By *EDWARD PELLING*, Rector of *St. Martins Ludgate*, and Chaplain to his Grace the Duke of *Somerset*.

Tell it not in Gath, publish it not in the Streets of Askelon, &c. 2 Sam. i. 10.

L O N D O N,

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